

PEACE NEWS

The International Pacifist Weekly

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October 24 1952

FOURPENCE

BOY SOLDIERS AND CONSCIENTIOUS OBJECTION

Army Act must be amended

P.N. REPORTER

THE recent establishment in Britain of the Infantry Regimental Boys' Battalion has drawn attention to an anomaly in the laws relating to military service.

A youth conscripted at 18 years of age has the right to submit a claim for exemption on grounds of conscientious objection to military service. A boy of 15 who volunteers for service in the armed forces is held to have surrendered this right.

Enlistment in the Boys' Battalion, for instance, commits a boy for a period of 15 years, and this commitment can only be broken in very exceptional circumstances which are held to provide compassionate grounds for his release. The question of conscientious objection is held not to arise.

The period between 15 and 18 however is one in which there is considerable development in a boy's character, and his

attitude to what is involved in military service may radically change after his enlistment as a child.

Something of the extent of the problem is indicated in a reply given by the Minister for War to Mr. Sorensen on June 17. Mr. Head said that 11,924 boys had been enlisted into the Army since April 1946; in addition to these lads there are, of course, those who enlist as boys in the Navy.

A select committee of the House of Commons has been appointed to examine and make recommendations for the Amendment of the Army Act. During the session of Parliament now opening this Committee will be preparing its report. This provides an opportunity to extend the right of conscientious objection under the Military Service Act to those lads.

Representations should be made to members of the Select Committee to recommend provision in the Army Act for the right of every boy, on attaining the age of 18, to apply for registration as a conscientious objector, such applications to be considered by civilian tribunals as constituted under the National Service Act, 1948.

From all Parties

The MPs on the Select Committee are: G. H. C. Bing, QC (Lab. Hornchurch); Capt. E. R. Bowen (Lib. Cardigan); Wing-Comdr. E. E. Bullus (Con. Wembley); Col. Alan Gomme-Duncan (Con. Perth and East Perthshire).

Air-Cdre. A. V. Harvey, CBE (Con. Macclesfield); Ian Harvey (Con. Harrow); Rt. Hon. Arthur Henderson, QC (Lab. Rowley Regis and Tipton); Col. J. R. H. Hutchison, DSO, TD, JP (Con. Scotstoun); Basil Nield, MBE, QC (Con. City of Chester).

R. T. Paget, QC (Lab. Northampton); Brig. O. L. Prior-Palmer, DSO (Con. Worthing); Sir Patrick Spens, KBE, QC (Con. Kensington); Michael Stewart (Lab. Fulham); Col. G. E. C. Wigg (Lab. Dudley); Woodrow L. Wyatt (Lab. Aston).

African Commentary by Oliver Caldecott

THE SPIRIT OF THE RESISTANCE

IT has been often pointed out that South African politics, party politics that is, have about them an air of unreality.

The fundamental issue at stake in South Africa—race equality or race oppression—is never debated on its merits and between the main parties there exists a basic unanimity on the maintenance of white-man rule.

But the debate goes on and is now more than a debate, it is a struggle not only for a change in political relationships between Black and White but for a change in the whole moral social, cultural and communal order in South Africa. And this struggle is today finding its expression in the passive resistance movement.

Despite the known fact that few if any of the resistance leaders are animated by a Gandhian spirit—that indeed would "perish the thought" that they might be so regarded—there is being borne out of the suffering and sacrifice of the defiance campaign a new spirit in South African affairs. The letter which follows was written by an African in Port Elizabeth (Cape Province). His words demonstrate this fact far better than anything I could say:

"Here (Port-Elizabeth) people still believe in God and prayer, they go to church regularly. You can go about this place any time of the night without fear of being molested. We are right in the stream of the Passive Resistance Campaign, which is being conducted in such an orderly conscientious manner.

"The Churches are preaching about nothing but the oppression of the black race which is synonymous with the persecution of the Biblical Jews under Pharaoh. They speak of the magistrate or judge as Pontius Pilate.

"Every batch of resisters must be pre-



One thousand balloons were launched from Parker's Piece on Sunday to inaugurate Cambridge Peace Council's Peace Week.

CAMBRIDGE PEACE WEEK

"Arouse Christendom" — Canon Raven

THE Small Guildhall at Cambridge was crowded on Monday for the first public meeting of the Peace Week. The meeting was organised by two Christian bodies opposed to war: The Fellowship of Reconciliation and the Society of Friends (Quakers).

Hugh Faulkner, National Secretary of the FoR, said "The first thing I would like to say is that when a Christian is confessing his responsibility for peace-making he must begin with Christ, and with the problems surrounding Him. He must be careful of the complexities of his task, and not allow himself to be diverted from loyalty to Christ."

Basic problems

It seems to me, the more I look on these basic problems which Jesus Himself had to face in His world, the more I see that we have the same kind of problems to face today, and if, therefore, we can begin to understand more and more of the relevance of His teaching to the times in which He lived, it surely follows that we shall see its application in our own distracted world."

What were these basic problems of His world?

Christ lived in a world where there was racial conflict, which was economically unsound because it was based on economics of wastage and was divided by ideological conflicts. The solution was to understand the circumstances of that world.

God was revealed to man in a way that he could naturally understand. He was shown what God was like; that God was love. That love was something positive, dynamic and creative. It was a love which endured crucifixion rather than compromise with the powers of evil.

The principle of love was to be loved, and people who would follow Him must be committed to Him now. That to him (the speaker) was one of the essential challenges. The teaching of God was a pattern for our own lives; something to demonstrate and grasp in its fullness. Out of that there came a new power, a new factor in the world, the power of God Himself.

It was this power that surely was working through Jesus Christ: It was this same power of creative love which enabled Stephen to resist unflinchingly his death. It was that same power which, committed through the centuries, had brought them to the hall that evening. That power had never suffered death.

Today the same conditions applied. Today the world was torn by racial conflict, and it would appear that the attitude was one of separation rather than one of an attempt to achieve unification.

Ours was a world which was divided because of its ideological conflict. Communism was sweeping across the world's surface, and it was the Christian who had to face the challenge.

Meeting with Russian churchmen

Referring to his recent visit to Russia, Hugh Faulkner said that he had met leaders of the Church and the State. Their way towards peace was as ineffective as ours.

The Western method of "Negotiation from strength" involved rearmament which led to war, while on the other hand the "fight for peace" with its violent language and non-co-operative outlook, inevitably created a tension.

There was a desire for peace, and the time had come for all Christians to commit themselves to peace, to the principle of life which was love. That was the message to all Christians.

Why the Church is impotent today

The crux of the matter was the Christian responsibility for peace.

The Church's impotence in the world today was due to the fact that it had not spoken effectively of the problems of war today.

The challenge was to alter this in all walks of life, in order that God could have an instrument to transform the world into what He wants it to be. It would be a

(Continued on page six)

THE CALL-UP AND ALTERNATIVE SERVICE

U.S. and British Quakers united in non-co-operation

By a decision taken last month, American Quakers have joined with Quakers in Britain in refusing to co-operate with the military in organising alternative work for conscientious objectors to military service.

The Board of Directors of the American Friends' Service Committee have made public a decision taken at their meeting in Philadelphia on September 17 not to become an employer of conscientious objectors under American draft law.

"The decision not to co-operate with the military conscription programme for conscientious objectors is a definite change in policy for the American Friends' Service Council," reports the American Central Committee for Conscientious Objectors.

Under the 1940 conscription law, the AFSC, in co-operation with other religious bodies opposed to war, inaugurated and operated civilian public service camps where COs were employed on agricultural work, forestry and similar projects.

These camps were the subject of much criticism during the war and the AFSC withdrew before the CPS programme officially ended.

The decision does not mean that American Quakers will not employ COs on relief projects and other civilian work schemes, it will merely refuse to do so as an agent for the military.

Creating spirit of militarism

The Society of Friends in Great Britain has always been alive to the issues involved in the evils of conscription. In 1911 Quakers stated:

"We believe that the fostering of cadet corps and rifle clubs, and the drilling of boys and young men for military purposes, whether under voluntary or compulsory conditions, are likely to have a serious effect in creating a spirit of militarism, which will distort the calm judgment of the coming generation on great national issues, and retard the growing sense of international brotherhood. We also believe that this spirit works against the moral and spiritual development of character, which is the highest end of education."

In June, 1939, the Minister of Labour addressed a request to the Society of Friends inviting them to provide some form of training in work of national importance under the Society's own arrangements for men who might be conditionally registered on condition that they undergo such training. In the course of the reply it was stated:

"... The Society of Friends has already expressed its condemnation of military conscription, not only for the sake of its own members, or for those who have clear conscientious objection; but also because of the wrong done to large numbers of youths who have, as yet, no clear thought on the matter.

"The Society of Friends therefore finds itself unable to respond to your invitation, because it believes that in undertaking to organise alternative service under the Military Training Act it would be impairing its testimony against the Act itself."

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PEACE NEWS

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24th October, 1952

A PROBLEM OF PEACEFUL CO-EXISTENCE

GIVEN the assumptions made by the American Command in Korea on the prisoners-of-war issue, the last set of proposals made before the break-up of the talks at Panmunjom could hardly be more conciliatory or have displayed a more genuine desire to meet the objections that have been raised by the North Korean and Chinese Commands.

The three sets of proposals were all variants of a scheme for safeguarding the genuine freedom of choice of the prisoners concerned, and the concluding suggestion was that prisoners who it is claimed have expressed objections to repatriation should be brought in groups to an agreed location and then, without any kind of interviewing or "screening" by anybody, be at liberty (under supervision by the Red Cross or by some other agreed method) to depart to the side of their choice without any kind of check or hindrance.

It would have been a very good thing for all concerned if the Chinese and North Korean authorities could have agreed to accept this proposal, and by means of this acceptance to have brought the war to an end.

They have refused, however, and the nature of their refusal makes clear what is the basic difference between the two sides on this matter.

The counter-proposal made by General Nam II was that all prisoners should be brought to the demilitarised zone and delivered back to their respective sides; after which the Red Cross Societies on both sides, and inspection teams of neutral nations should ensure that all prisoners returned to their homes and that they should take no further part in the war.

There was a possible basis for negotiation here upon whether the Red Cross and inspection teams should provide means of safeguarding those returned prisoners whose national loyalty might be in question because of what has happened while they have been under the control of the enemy side; but there was clearly left no loophole for the further discussion of the prisoner's right of decision.

General Nam II's response on this point was tantamount to a flat refusal.



The position that has been arrived at therefore presents a basic problem for decision, and it is a decision that we hope will be taken at Lake Success, after discussion by the General Assembly.

The question to be decided is not a military, but a political, matter although the generals have been acting throughout as though it were a matter of military policy within their competence; because they have acted in this way they have brought dangers to thousands of men that might have been avoided if they had not assumed functions that they should never have regarded as part of their responsibility.

What we have to bear in mind in considering this matter is that the attitude of the American Command with regard to the treatment of prisoners on the termination of hostilities is at variance with previous international practice and is in direct conflict with the Geneva Convention on the subject.

In a legal sense, therefore, the right in this discussion is clearly with the Chinese and North Koreans.

Why few of us in the West, apart from the Communists, can feel very enthusiastic about the legal rectitude of the Communist side is that we still favour the view that men and women ought to be free to depart from a country if they would prefer to go elsewhere.

The issue of the prisoners therefore is really just an aspect of the restrictions upon personal liberty that obtain in all the countries behind the "iron curtain."

While we should have preferred to see another outcome to the talks on this issue at Panmunjom, we say emphatically that it is not a matter upon which more Americans, South Koreans, Chinese, British and North Koreans should be sent to their death, and upon which still greater devastation should be visited upon the land of Korea.

The issue of the prisoners at Panmunjom is not an isolated problem; it represents a part of the problem of two conflicting views concerning human freedom.

We intensely dislike the Russian and Chinese view in this matter.

If we seriously speak of the possibility of peaceful co-existence, however, we have to face the fact that we shall on both sides have to accept the existence of things we intensely dislike.

The acceptance of their existence does not mean that we have to refrain from moral condemnation; it does mean that we have to abjure war as a means of seeking to change them.

Timely warning

AN extension of the war would not only render the issue in Korea uncertain but also threaten the whole world with disaster."

So a recent leading article in The Times summed up the present situation.

It is obvious that the present complete deadlock cannot continue indefinitely, and the fighting in Korea has already become intensified on both sides. If it is not broken by an armistice it is difficult to see how an extension of the war and world disaster could be avoided.

But in spite of its warning neither The Times nor any other national paper seems prepared to face the logic of the situation it describes and insist that an armistice must be concluded immediately.

That is possible if neither side continues to dispute the future of the prisoners of war, and if fighting ceased on the basis of the other military provisions already agreed. They are sufficient to ensure a reasonable armistice and the beginning of discussions on a non-military basis about the future of Korea, within which the question of prisoners will find its proper place.

It is well that the question of Korea is on the agenda of the present session of the UN Assembly, and we hope that the smaller nations—especially the representatives of the Asian peoples—will be strong enough to persuade the Assembly to accept the responsibility which undoubtedly lies upon it, and insist that the matter should be taken out of the hands of the military envoys, who have had their chance and failed.

We believe that there is considerable support both here and elsewhere for the solution recently urged on the Prime Minister by the Society of Friends. We cannot but regret that the Polish peace proposals to UN and Mr. Vishinsky's speech in their support did not concentrate on this immediate issue but tried to make propaganda for Soviet Policy by reiterating proposals on wider and even more controversial issues, previously found to be unacceptable.

It is more profitable to concentrate on the Korean deadlock first as one of the two flash points in the world, and to tackle the other problems when the more immediate threats to world peace have been removed.

Verdict on Rhee

LITTLE publicity has been given to the report of the UN Commission in Korea which has recently been released, probably because it is condemnatory of Syngman Rhee and embarrassing to those who still believe that the intervention of the UN in Korea has served to establish democracy.

Yet the report is a vital factor in any consideration in UN both of the action to be taken in regard to the present conflict and in discussions on the future of Korea.

The report makes it clear that both earlier this year, when Rhee got himself re-elected as President in spite of the opposition of the Assembly, and in the local elections in April, there was so much pressure, discrimination and persecution as to make the elections a farce from the point of view of those who believe in democracy.

The same criticism applies to the trials of the seven deputies for participation in a Communist conspiracy.

We hope that the Report will be fully discussed at the UN Assembly, and that it may help delegates to decide whether they are prepared to risk a third world war and the destruction of democracy everywhere for the purpose of backing Syngman Rhee in a conflict which never was other than a civil war and never did represent a challenge to a democracy in Korea, which has never existed.

Paris, Copenhagen, Stockholm & Berlin

"WHERE can they meet?" asked Peace News a few weeks ago, referring to the attempts to find a place where representatives of both East and West Germany could meet with their neighbours and others especially concerned with the future of Germany to discuss a peaceful solution of the German problem.

It will be remembered that the first attempt to hold a conference met with the refusal of the French Government to grant visas, and that the conference held near Copenhagen was marred by the refusal of the Danish Government to permit the attendance of representative Germans, Poles and Czechs.

Nevertheless that conference served a useful purpose in reaching unanimous agreement on the outlines of a plan and in deciding to call a further conference at which the other interested parties could be present.

A meeting of the international committee in Paris decided, with the full approval of both East and West Germans, that it would be well to avoid going to East Berlin if any other city was available, and preliminary enquiries resulted in the confident expectation that the Swedish government would not follow the example of the French and Danish authorities.

So the conference was planned for Stockholm from October 17 to 21 and a representative British Group under the leadership of Stuart Morris, General Secretary of the Peace Pledge Union, (who had also been asked to prepare a paper on "Neutrality as a Practical Policy" for discussion at the conference) was all ready to leave.

An hour before their departure news came through that the conference had to

BEHIND THE NEWS

be abandoned owing to a wholesale refusal of visas once again. It has therefore been reluctantly decided that if the conference is to take place no other venue is possible but East Berlin, and plans are in hand to meet there as soon as possible. It is hoped that under the circumstances all those involved will be willing to go to East Berlin in spite of the obvious disadvantages and the inevitability of attempts to discredit the conference because of its venue.

Every endeavour will be made to keep the conference free from any particular political group and free from association with either of the two power blocs. But it is tragic that with all the professed

Eliminating the dark and sinister

From The Times, Oct. 16, 1952.

Dr. W. G. Penney, who directed the explosion of the British atomic weapon in the Monte Bello islands, arrived at Lyneham airfield, Wiltshire, yesterday, in an RAF aircraft. He said: "The atomic test was most successful."—News item.

"The real issue in the present emergency (in Kenya) is whether what is best in the African can be mobilized effectively to suppress the dark and sinister tendencies which his short contact with civilisation has not yet enabled him to cast off."

—Mr. C. J. M. Alport, MP.

desire for German unity the only place apparently where East and West Germans can meet and confer with their neighbours is East Berlin.

In addition to the plan for a neutralised disarmed United Germany, other subjects to be discussed will include the actual provisions of the Contractual Agreement (about which so little is generally known) and the conditions necessary for free elections.

Misgivings in France

HOPES that after all, the Agreement, and the Treaty which is linked to it, will not be ratified by all the governments concerned, in spite of the action of the American and British governments, have been revived by the recent direct attacks on them in France.

Not only has M. Herriot, the Speaker of the French Assembly, voiced the most outspoken criticisms which have yet been made in France, but it is clear that the Prime Minister, M. Pinay, has increasing misgivings about the effect of ratification by France.

That there has always been grave concern in France about German rearmament and that the misgivings had been growing was well known. What was uncertain was whether those who realised the full dangers of ratification would be prepared to press their opposition to a hostile vote. The situation was not inaptly summed up by a French deputy who was known to be against ratification but who replied to a question as to whether he would vote against it by saying "No. I shall leave that to the Germans and then they can take the kicks which will come from America."

Perhaps a greater willingness to risk American reaction has been created by the refusal of the American government to give the required assurances about American orders for war material from French factories, and by Mr. Eisenhower's recent references to the deterioration in French moral fibre.

The French may yet prove him to be wrong and assert their moral stamina by refusing to ratify the agreement and the treaty.

If they do so the whole world will have reason to be grateful for the avoidance of the fatal step which must inevitably increase the tension between East and West and lead Europe a step nearer to war.

And in Germany?

THE passage of the Agreement and ED Treaty through the Bundestag is by no means a foregone conclusion, in spite of the same fear in Germany as in France of what the American punishment for such a display of independence might mean.

The election of Herr Ollenhauer as successor to Herr Schumacher does not mean any lessening of the opposition of the Social Democrats, and the change in the leadership of the Federation of West German Trade Unions may well indicate a deepening opposition to the integration of West Germany into the European Defence Scheme.

We hope that the undoubted opposition in France and Germany will not slacken or allow itself to be bribed or threatened into acquiescence, and that everything possible will be done in Britain and elsewhere to strengthen their hands.

In the meantime we must continue to press for the holding of the meeting of the Four Powers to discuss, if necessary in simultaneous commissions, the conditions essential for free elections and the terms of a Peace Treaty to be negotiated with an all-German government.

There is a peaceful solution of the German problem which can provide both for the legitimate rights of the German people and the security of their neighbours. It will be the test of statesmanship to accept this as against the continuation of plans which can only result in postponing indefinitely the unity of Germany, dividing Europe even more sharply than now and gravely endangering the possibility of any other agreement which might set our feet upon the path of peace.

Brought protest from Archbishop

SIR GODFREY HUGGINS, Prime Minister of Southern Rhodesia, who describes himself as "an imperialist and not ashamed of it" must feel he has an ungrateful job under present circumstances.

He comes to Great Britain where he does his best to make it clear that the proposals he is sponsoring for a Central African Federation have no dangers for the African native—who will be fully safeguarded by special provisions that they embrace, and that in fact the Federation plan will help in improving the position of the native.

He also has to talk, however, to his white electorate in Southern Rhodesia and then he has to be rather careful to put a different gloss on matters.

He spoke recently to a meeting at Umtali and referred to the African affairs board, which is the most important safeguard offered to the South African.

He said he thought it "rather like Gilbert and Sullivan, but without the music." He did not see that it could do any harm, but "if it were found that it was serving no useful purpose they could get rid of it"; an assurance that must give a great sense of security to native Africans who are asked to rely on it!

We are very glad to see that the Archbishop of Canterbury has protested in The Times against this comment as providing good reason why Africans should distrust European advocates of Federation.

Perhaps the most significant thing that happened at Sir Godfrey's meeting, however, occurred before the speeches began.

Some 26 Africans had been allocated seats in the front rows and some European women were unable to obtain seats. There was an uproar.

The chairman of the meeting, Mr. T. I. F. Wilson, MP (Speaker of the Legislative Assembly) thereupon came down from the platform and persuaded the Africans to vacate their seats.

It should be observed that what Mr. Wilson did was not to persuade a necessary number of men to make way for the ladies; he just got the Africans out of their seats.

Worthy work for scientists

IT has long been difficult for Governments in the West to obtain all the scientific workers they require for their defence programmes.

The decision to build a £9m. atomic research laboratory near Geneva will not ease the situation for it will provide a means of putting an end to the inner struggle many scientists have been facing.

The Geneva laboratory is for research in the fundamental properties of matter. No secret work will be done nor will experiments with atomic weapons be made.

"This is a very good thing indeed," a scientist told Peace News. "It should draw all the best people away from work on atomic weapons."

The decision to build the laboratory made by the European Council at its recent meeting at Amsterdam follows many protests by scientists against work on atomic weapons, and is the outcome of recommendations made by UNESCO at its sixth conference in Paris in the summer of 1951.

"A fellow of 18"

"YOU don't think that the judgment of people at large, and governments, as to the necessity of maintaining adequate defence forces ought to overrule the views of a fellow of 18?"

This question was asked by Sir Michael McDonnell, Chairman of the London Appellate Tribunal, of a lad who was urging a conscientious objection to military service before him.

Well, a youth of 18 is very immature. It is not to be expected that he can have reached ripened views developed over years of thought. The years of thought have just not been available.

Even less can he be expected to make a clear and powerful statement of the conclusions he has reached when he comes before the group of elderly and experienced men who are to examine him.

The fact that such youngsters, not yet permitted to vote, should have views upon important matters of policy must often seem to Sir Michael to be exceedingly presumptuous; and that they should advance them to a number of men greatly their seniors whose views are at one with the judgment of people at large, and governments, must sometimes seem to border on the impertinent.

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ENDS AND MEANS

"NO purpose is so high," says Albert Einstein in his book "Out of My Later Years," "that unworthy methods in achieving it can be justified."

One of the chief obstacles to a right understanding of the present trend of affairs is the failure by large numbers of people to grasp the real significance of ends and means.

As Emerson has reminded us, the two are inseparably joined and difficulty will always arise so long as this fact is ignored. This is, therefore, a question upon which it is of the greatest importance that people shall be quite clear, because there is a widespread tendency to think and act in terms of the ends-to-be gained rather than of the means by which the desired ends are to be reached.

All too readily it is assumed that if the end in view appears good and desirable, little regard need be paid to the methods used for its attainment. Such reasoning is false.

*Him, only him, the shield of Jove defends,
Whose means are fair, and spotless
as his ends.*

The end can never justify the means. The consequence of all attempts to do so must be that grossest of all moral perversions: the right to commit evil in the hope that good will result.

By recourse to this practice almost any kind of questionable action can be given such an air of respectability as to deceive all but the most watchful.

All that is required is to show "reasonable cause" and at once the floodgates are flung wide open to every conceivable form of abuse.

"Necessity," declared William Pitt, "is the plea for every infringement of human liberty; it is the argument of tyrants; it is the creed of slaves."

It provides a most convenient term wherewith to cover a multitude of sins. If, for instance, one begins to think of the circumstances in which lying may be advanced as a justifiable "necessity," one may end by lying whenever it appears advantageous to do so.

Occasions arise in both personal and social relationships when nothing is easier than to mistake the expedient for the moral; to follow the easy course rather than the hard.

Practices that normally would be roundly condemned as wrong in times of stress pass almost, if not quite, unchallenged. All too often, indeed, they are acclaimed as highly commendable, so debased and distorted can human judgment become.

Under pressure even the Christian virtues can conveniently be set aside in the interests of material advantage.

"The modern world view," says George Seaver, "pinning its faith to the scientific and material alone, has relinquished ethical standards, and the disruption of what passes for civilisation is the result."

All too frequently there is a marked tendency to succumb to the temptation to take the line of least resistance.

* Thames and Hudson, 15s.

WISE INVESTOR

"THE desire for gold," said Emerson, "is not for gold but for the means of freedom."

But whether money brings freedom or not depends on how it is invested. During the war, thousands of people were persuaded to invest their money in War Loans, Spitfire Funds, and other alleged methods of purchasing weapons, on the promise that weapons were the means to freedom.

It was the worst investment since the South Sea Bubble, inclusive. It was the biggest swindle of the age, and the investors have proved to be suckers of the most gullible type. For the money was obtained on false pretences. The dividends on those investments are still being paid, not in freedom, but in fear and insecurity.

Yet this experience taught the public nothing. They are still investing their money in the same bogus enterprise—Armaments Unltd. Truly has it been said that there's a fool born every minute.

I have here, however, a letter from a man who is no sucker. Enclosing a sum of money, he writes: "If you can amass a large capital of peace, I shall receive, as interest, a large dividend of freedom."

Of course, he's risking his money. He knows which firm will deliver the goods—if it can get the backing, and that's Peace News Ltd. But we can't promise him how much backing we shall get. All we can say is that the peace shares are on the market, but we cannot yet pay any dividends of freedom, as up to the moment the capital is very seriously under-subscribed.

B. J. BOOTHROYD.

Contributions since Oct. 10: £31 9s. 7d. Total for 1952: £897 14s. 11d.

Please make cheques, etc., payable to Peace News, Ltd., and address them to Vera Brittain, Treasurer, Peace News, 8 Blackstock Road, N.4.

Simply to desire good is not enough. There must exist with the desire an inward passion for those things which alone can ensure its attainment. Readers of the "Heart of Midlothian" will recall the unflinching manner in which Jeanie Deans refused to do violence to her strong convictions, even to save her sister's life.

"God has given us a law for the lamp of our path," she declared. "If we stray from it we err against knowledge. I may not do evil, even that good may come out of it."

The Christian belief in the power of good to overcome evil ought to encourage those who profess allegiance to Christian ideals to a confident display of positive methods of approach to this question rather than to a weak acquiescence in a purely negative course of action.

Knowing God to be what He is, is it conceivable that He would place His creatures in such a situation that the only way open to them in the presence of a moral dilemma is that of a choice between two evil courses?

No, there is as Sir Walter Scott was at pains to show, always a third alternative. However long and difficult the path of right may prove to be, in the end it will be recognised as the only one offering any guarantee of real and lasting good.

Instead of creating tension, both means and end must be understood as forming parts of a perfect unity, moving towards a triumphant climax.

Rev. H. J. DALE

"OK" Western Australia!

Peace News gratefully acknowledges £3 from "OK" of Western Australia via the Perth, W.A. Peace News distributor.

How a peace worker successfully campaigned for

The International Postage System

By ELLEN STARR BRINTON

USERS today of the international postal system, who can send a letter anywhere for 4d., or the equivalent in other money, can give thanks to the peace movement for this amenity.

The idea of cheap international postage came from the mind of Elihu Burritt, an American from New Britain, Connecticut (1810-1879), known as The Learned Blacksmith. He tells the story very modestly in his book published in 1873, "Ten Minute Talks on all Sorts of Topics."

He was in England on a mission for world peace. He visited Ireland in the midst of the potato failure and the consequent famine just over a hundred years ago. He saw that thousands of Irish and English emigrants to America and elsewhere were completely lost to their families at home because of the crushing burden of overseas postage—often two and three shillings or more.

With the help of Joseph Sturge of Birmingham, a prominent British Quaker, he organised The League of Universal Brotherhood, and began to publish in Worcester, in 1846, a paper called "The Bond of Universal Brotherhood." It was edited in England until 1856. The members of the League pledged themselves "never to enlist in preparation for, or prosecution of, any war, by whomsoever, for whatsoever, proposed, declared, or waged." The association was formally organised in London in May, 1847, and took its place among the benevolent societies of the day. Burritt states:

"One of the first operations it set on foot was one for the abolition of all restrictions upon international correspondence and friendly intercourse. . . . A very lively and general interest was manifested in this proposition among all classes."

"In the course of two winters I addressed 150 public meetings on the subject from Penzance to Aberdeen, from Cork to Belfast."

"Hundreds of petitions were presented to Parliament on behalf of the reform and the movement in its favour was recognised as a popular agitation."

Burritt travelled widely over Europe, lecturing constantly, and helped to organise a series of International Peace Congresses in different countries.

He conceived the idea of a picture on envelopes to help in promoting cheap overseas postage. His diaries tell of friends helping with the designs and woodcuts.

"This is not just another job. It is an infinitely valuable experience. The letters we read, the letters we type, the reports, all the things that could take on the lead weight of routine and be just so many colourless units filling up a day, are for us most interesting, most vital."

"We realise that the facts we are given about a man, the name, address, age, when before the tribunal, what pathetically few jumbled words uttered in those farcical few moments, are barely indications of the man himself. But in a false system we are making the best of a small loophole for justice."

"That England calls the Acts she has passed to coerce individuals into training for war and desolation, 'National Service Acts' is to be deplored; but that she has allowed a 'conscience clause' in those Acts is a sign that she is still holding to a few shreds of the things that made her name as the home of reason and justice."

"And it is in this small niche we are working, and it is to us that hundreds come for help when they are

THIS impression of the work of the Central Board for Conscientious Objectors by Moyra Caldecott, a South African, one of the newer members of its staff, and wife of PN correspondent Oliver Caldecott, forms part of the Annual Report which has just been published.*

Alongside it is set an appreciation by one of those whom the Board exists to serve—Andrew Shute, a Thames lighterman and Z-reservist, who decided to apply for recognition as a Co when he received his recall notice this year.

"Without any strings attached"

"While waiting for the tribunal, I was given a card telling the work and address of the CBCO," he writes. "I took the card given to me: anything to be left

*As Others See Us," by Bernard Withers, 6d. from the CBCO, 6 Endsleigh Street, W.C.1.

faced with the demand to sacrifice their principles for a machine they are told will bring peace, but which they know by its very nature can bring nothing but spiritual and physical dereliction."

"We help them to face the tribunals as best we can, for through the tribunal lies practically the only present escape from conscription, but we feel the frailty of the straw we clutch."

"What board of judges, faced by a young man never seen before and with only a few minutes to question him, can hope to understand, to judge the intangible conscience of that man, grown slowly and laboriously through a lifetime of experiences? Faced with the impossible task of understanding at such short notice, they seem to confine themselves to pinning labels—"Jehovah's Witness," "Christadelphian," "Quaker," "Humanitarian," "Crank," "Coward," "Communist,"—and dealing out decisions accordingly."

Given the circumstances (which we do not like) we find ourselves doing work we believe in. We find it interesting, humane, most encouraging . . . and most heartrending."

alone. I object most strenuously to anything or anybody who tries to guide, steer, direct or influence my thinking in any way. But nothing of the kind was done.

"Well, it was in-out, case dismissed, just like that. It will take a good deal to convince me that five cases can be heard in less than an hour and be given a fair hearing. The sense of burning injustice could not let me rest. How to fight again became, in an instant, an all-consuming obsession—and I remembered the card!"

"That evening I sat down and made my first contact with the Central Board for Conscientious Objectors. From then, things became somewhat easier. The greatest thing was to learn that you do not stand alone. No man knows everything about anything, and I found that I knew very little about how to put my case to its best advantage. The help I received from the CBCO was what I badly needed, was readily given and finally successful; and it was offered without any strings attached whatsoever."

Number of COs increasing

Thames lightermen must be a thoughtful race, for four of five others appeared as Z-reservists before the Fulham tribunal this year.

A welcome trend which the Board's report brings out is the increase in the percentage of National Servicemen who are registering as COs, from .18 per cent. in 1947-8 to .25 per cent.—or one in four hundred—in 1951-2. The increase has been accompanied by a rise in the number of COs who—having failed to obtain recognition by the tribunals—have appeared in the courts of law and received fines or terms of imprisonment.

In part, of course, the rise is accounted for by the training scheme for Z-reservists, introduced in 1951.

How Z men fared at tribunals

Of 672 National Servicemen who appeared before local tribunals in 1951, 14 were given unconditional exemption, 279 were registered for civil work, and 149 for non-combatant duties in the forces, while 230 were dismissed. The appellate tribunals heard 206 appeals, and in 96 cases the decision of the local tribunal was varied.

The 1952 Z-recall led 359 men to apply for registration as COs. Of these 200 were successful at the local tribunals, and a further 40 on appeal.

Besides advising men on the presentation of their case to the tribunals, the CBCO does many other jobs—watching court proceedings, finding suitable work for COs, and so on. When the report was written, it had £200 in the bank, and needed at least £2,500 to meet its expenses in the coming year. This is a cause which all pacifists, and others who believe in freedom of conscience, should support.

MARY H. WILLIS.

FOR THOSE AT HOME

*My food is rich while I forget brown hands
Outstretched in piteous prayer from Eastern Streets;
My rest is sweet; far from the terror lands
Where bombers roar, the Tommy-gun repeats
Its tale of death, and hell is in the sky.
Dear God! As I remember those who die
While yet I live, wear bonds while I am free;
I come, with contrite heart and bended knee.*

WALTER FRANCUTT.

"Sucker Day in Buffalo"

From the New York Evening News, Sept. 11, 1952.

"Don't be surprised if on Sept. 27—the day of Buffalo's mock atomic raid—you see hundreds of children calmly and happily munching lollipops while the warning signal is on.

"That day has been designated 'Sucker Day' by the local Optimist Club. Members of the club, laden with bags of lollipops, will give the confections to children, 12-years-old and under.

"The purpose of the free lollipops, explained President Louis L. Flicker, is to dispel jitters and qualms the youngsters may have and 'to make them feel secure in the belief that the adults of Buffalo know what they are doing'."

THEY WANTED TO HELP INDIA

FOUR children, aged 7 to 10, came into the Syracuse Peace Council office in New York State recently.

Their names were Steve, Patty, Elizabeth and Sheridan. Each had a sum of money earned by himself or herself.

Patty, the youngest, had 96 cents earned at 5 cents an hour (evidently there was a bonus of one cent!). Sheridan had the largest amount \$3.71. Altogether they had \$10 and they wanted to help some of the hungry children in other lands.

After careful discussion of the possibilities they decided to send a CARE package to relieve famine in India.

Reporting this incident, the Editor of the Syracuse Peace Newsletter comments:

"We salute four world-citizens of the future; we share their hope; are confident of the welcome their gift will receive; and congratulate their teacher on her skill in educating for world-mindedness, not only the head but the heart.

Pacifist Service Unit needs gifts in kind

THE Stepney Pacifist Service Unit is appealing for gifts in kind to help to furnish and equip Mary Hughes House, their new headquarters—a centre of social service in the East End of London.

The items needed include a sewing machine, materials for mothers to make children's clothes, good fiction, cookery, knitting, sewing, pattern and child care books, games, equipment, heavy wooden toys, painting and drawing materials, constructional oddments for toys, such as cotton reels and wheels, curtains, cushions, materials for cushion and chair covers, small arm chairs and ordinary chairs, carpets and rugs.

The address is Mary Hughes House, 71 Vallance Rd., London, E.1, and those offering the larger items should write first giving a description and possibilities for transport.

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Z-man picked up Dick Sheppard book in library

Joiner shows Tribunal his work
I AM GIFTED TO CREATE—NOT DESTROY

By MARY WILLIS

A JOINER showed photographs of work he had done to the Appellate Tribunal for Conscientious Objectors in London on October 13—"to let you see that I am gifted to create things, not to destroy," he explained. The work included screens and a lectern which he had set up in churches.

"It is very fine work," remarked the Chairman, Sir Michael McDonnell.

The appellant, Norman J. Scholes, a Z-reservist, of Stamford, Lincs, said that he had served in the RAMC from 1942 to 1946. He started to form his present views at the end of the war, but did not know that the word "pacifism" meant exactly what he was thinking at the time until he picked up a book by Dick Sheppard in a library. That put his ideas into the picture. He was now a member of the War Resisters' International.

He said that he based his objection on humanitarian grounds, and was asked if he could not carry out humanitarian work in the RAMC. "No," he replied, "because I felt that the relief of pain was secondary in the Medical Corps and my purpose was to patch up those men and send them back."

The Chairman then asked if he was now engaged in any positive humanitarian work, and he replied that he had not been able to hear of any organisation which was carrying on such work in Stamford.

The appeal was dismissed.

Organising sadistic instincts

Martin Kaufman, of Brooke Road, E.5, an apprentice in a hospital dispensary, said that although he came of a Jewish family, he was basing his objection on moral and humanitarian, not religious grounds. He believed that human life was something which we must love and respect, and not destroy.

"No-one can guarantee what he will do when aroused, and it is sometimes difficult to turn the other cheek," he went on, "but that is no excuse for organising the sadistic instincts of man into open aggression.

"War is not the ideal means of settling international disputes; it is expensive in human life as well as in money."

His father gave evidence that he had wanted the boy to go into business, but he

THREE WAYS TO HELP CHINA

By OLWEN BATTERSBY

"TO serve the people." That, said Mrs. Silverman was what the children of China would reply if asked what they wished to do later in life. And they would mean it.

Mrs. Silverman had just returned from a visit of several weeks to China, where she had gone with her husband, Sydney Silverman, MP, and 30 other members of a delegation at the invitation of the Chinese Institute of Foreign Affairs.

She was speaking at a meeting organised by the Hampstead Peace Council at St. Peter's Church Hall, Hampstead last week.

In what she described as "a hotch potch of impressions," Mrs. Silverman described a country which had "a gentler, more persuasive, kinder regime" than that of other Communist countries, a country where landlordism, exploitation and oppression had been overthrown, where illiteracy had been replaced by a hunger for knowledge, and where filth, dirt and disease were being abolished by new methods of cleanliness and hygiene.

The people, she said, "had an energy and a joy unknown to those of us who have not yet learned to live for the future."

Making her own machinery

Mr. Reid Collins, Secretary of the No Conscript Council, spoke of the many ways in which the people of China, freed at last, were solving their own problems. Since the eighth century China had imported rice; now she exported it. Her people had enough to eat, and she had a favourable balance of trade. The American-imposed embargo had forced her to create even her own machinery, and she had made a success of it. Britain alone had suffered.

There were, he said, three ways in which the people of Britain could help China. These were:

1. By reforming the Foreign Office. So long as the friends of the Foreign Office were the supporters of Chiang Kai-shek and Syngman Rhee so long would Britain be regarded as the champion of landlordism and exploitation; so long also would unfounded atrocity stories be circulated.
 2. By establishing contact with their opposite number in China. He believed that if the Trade Unions had taken this line with Germany in 1945, it would have been impossible for any political party to force rearmament on the people of Germany today.
 3. By insisting that China be represented on the United Nations; that the embargo against her be raised; and the Korean War stopped.
- "Let us remember that the initiative for calling the Peking Peace Conference, at which 500 delegates—60 from India alone—were attending, was that of China."

said that did not do the world any good. He had been anxious to study medicine, but as he had been unable to get a place in a hospital, he had taken up dispensing instead.

This appeal, too, was dismissed.

No steps to end wars

R. A. Fisher, of Colne Avenue, Walford, said that he was not a pacifist, but thought that the principle of conscription was wrong, and the State had no right to conscript anybody whatsoever.

Sir Michael: "You are prepared to accept the rights of a citizen, but not any of the duties?"

Mr. Fisher: "That is put rather hardly. I think it is the right of an individual to decide for himself whether a war is just or not, and I think the present government are not taking any steps to end wars."

Sir Michael: "You don't think that the judgment of people at large, and governments, as to the necessity of maintaining adequate defence forces, ought to overrule the views of a fellow of 18?"

Mr. Fisher: "No government has the right to overrule the judgment of anyone in a question like this."

He was refused exemption.

Only six out of the sixteen appellants were successful in gaining conditional exemption. They all based their objections on religious grounds, and included one Jehovah's Witness, two members of the Brethren and a member of the Assemblies of God.

A report of last Friday's London Local Tribunal will appear next week.

REARMAMENT: A CHALLENGE TO CONGREGATIONALISTS

THE failure of the Congregational Union to discuss rearmament was criticised by the Lord Mayor of Norwich, Mr. W. E. Walker, at the centenary meeting of the London Road Congregational Church, Lowestoft, on October 1.

According to a report in the Eastern Evening News, Mr. Walker, who said he was speaking as a member of the church and not as Lord Mayor, referred to rearmament as the most important question facing us at present.

Adding that he was surprised that at the Congregational Union meeting they heard nothing about rearmament, he asked, "What has the Church to say about it? Do we really believe that war is incompatible with the mind of Christ? If we do, let us say so."

Mr. Walker said he believed, with the Rev. Andrew Reid, that "a Christianity which allows itself to be nationalised, paganised and militarised is a Christianity which is paralysed."

London organisation to work for South African freedom

A NEW organisation, the South African Freedom League, was set up at a meeting held in London on October 3. Its objective is to support and encourage the abolition of all discriminatory racial legislation and colour bars, and in this way to assist in the establishment of a democratic political structure in South Africa.

In working towards this end the League proposes to hold meetings and displays, and issue publications, drawing attention to conditions in South Africa, to give all possible assistance to the struggle against racial oppression in South Africa, to co-operate with sympathetic organisations, and to study South African problems.

The Chairman is Dr. L. Szur and the Secretary is Mr. O. Caldecott, 19 Ardbeg Rd, London, S.E.24.

Briefly . . .

The inhumane attitude of the U.S. authorities has led to deplorable conditions in refugee camps in South Korea, reports a Danish pacifist who served for six months with the Swedish ambulance there. He has written of his experiences in the October issue of the Danish pacifist monthly, *Pacifisten*.

The Baptist leader in the Soviet Union, Jakob Schidkov, recently sent a message to Dr. D. Newton, Secretary of the World Baptist Alliance, Atlanta, USA. He wrote that the Baptist community, which is the biggest Protestant Church in the USSR, hopes that peace can be preserved, and asked whether it was true that Church leaders in the USA were indifferent towards the world peace movement which had won the support of the Soviet Government. He also enquired what American Baptists and other Christians were doing to stop a new bloodbath. —*Fredsposten*, Helsinki, Sept. 1952.

NEWS FROM NORWAY

BAN ON PACIFIST MEETINGS ILLEGAL

—Minister of Justice

NEWSPAPERS all over Norway have been debating the banning of meetings in the South which were to have been addressed by three pacifists during a tour last July.

An official pronouncement became necessary and a statement was issued to the effect that the banning was illegal. Minister of Justice Gundersen said:

"Our laws do not authorise any banning in advance by the police of the appearance of speakers. It is the duty of the police to direct a speaker to the place where free speech can be used—regardless of the particular case and point of view."

The organisers of the meeting have sent in complaints to the Department of Justice against the chiefs of police in Stavanger, Rogaland, Mandal, Christianstand and Arendal.

The bans were put in force after the first meeting in Storesand had been stopped by the Mayor.

A proposed Bill for women's military service was the subject of a strong protest from the Annual General Meeting of the Norwegian section of the War Resisters' International.

Chairman of the Norwegian War Resisters, Diderich Lund, was one of a committee of 4 sent to India to select a relief project following the Norwegian Parliament's granting of 10m. kroner (£500,000) a year for 5 years to aid India.

A "Scandinavian Peace Directory" has just been issued by a Norwegian pacifist, Ulf Christensen of Bygdy Alle 26, Oslo, Norway. In addition to listing over 250 publications in Danish, Swedish and Norwegian dealing with the problems of war and peace, it provides addresses of pacifist and progressive organisations and classified schedules of their publications. English translations of the keywords are incorporated.

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UNIVERSALIST SERVICE

Sunday, October 26, 3 p.m.

Denison House Hall,

296 Vauxhall Bridge Road (near Victoria Station)

Rev. R. Mercer Wilson, "The Unity of Life."

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Mount St: V

FLYMOUTH: 7

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in Russia: Hugh F

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Wick Sheppard Ho

Corder Catchpool

IN meditating on Corder Catchpool's passing, it occurred to me that none of those who had written about him has mentioned what is perhaps the most significant fact of his eventful life, namely, that he was one of a small group of young Quakers who during and immediately after the First World War, revolutionised their values and their way of life, thereby causing consternation among many Quakers, and quiet rejoicing among others.

The latter were happy to know that the spirit of the early Quakers was still strongly active in their midst.

Among this group, in addition to Corder and Gwen Catchpool were Maurice and Maud Rowntree, Betty (Cadbury) Boeke, Stephen and Rosa Ibbhouse. Nothing comparable with their renunciations had been known for a long time, for it affected not only their possessions but their way of life, which is quite another matter.

This revolution made a powerful impression on young Quakerism, and left a permanent mark on the Society.

I first came into close touch with Corder in Germany in the first half of 1920, where he and John S. Stephens, also Gwen Southall, who later became Corder's wife, and Joan Fry were organising Quaker Relief and founding a Quaker Centre. I was on a six months' tour of investigation of Germany and Austria. From that time until his death, Corder and I maintained the friendship then formed, and periodically we met to exchange views on world events and trends, and pacifist living and policy. His fervent support of my work has been a source of strength and encouragement.

There are many Quakers both here and in America who believe the time has come for a new revolution in the Society of Friends, and some of these have told me they had hoped that it would be initiated in the recent Friends World Meeting. They were disappointed, but they are not without hope, as a leaven is working which they believe will yield fruit in due course.

Non-Quakers have no right to expect an event unless they also are prepared to initiate a revolution of their own, but we can all pay homage to those whose lives are essentially revolutionary adventures, as was Corder's.

WILFRED WELLOCK,

Orchard Lea,
New Longton, Preston, Lancs.

Hiroshima: Whose responsibility?

IN your issue of October 10, A. E. Flew writes that the moral responsibility for the use of the atom bomb rests not with Mr. Roosevelt but with Mr. Truman. What are the facts?

In "Mr. President, Personal Diaries, Papers and Letters of Harry S. Truman,"

LETTERS TO THE EDITOR

by William Hillman (Hutchinson, 1952) Mr. Truman, questioned concerning the use of the atom bomb, is reported as stating (page 190):

The secret was disclosed to me as President by James F. Byrnes who had been Director of War Mobilisation under President Roosevelt, and Fred M. Vinson, who had succeeded Byrnes. On April 25, Secretary of War Stimson went over the whole project with me.

President Roosevelt had initiated the project, its primary aim being the use of atomic energy for military purposes. The objective of the huge expenditure was to be the first to develop an atomic weapon and to use it. The Germans were trying to create such a weapon.

Thus the responsibility for making the atomic bomb for use when circumstances justified it, was clearly that of Mr. Roosevelt. The report continues:

On July 6 I left for the Potsdam Conference to meet with Churchill and Stalin. While at Potsdam I received a message saying that the scientists had made a successful test at Los Alamos, New Mexico on July 6.

I went into immediate consultation with Byrnes, Stimson, Admiral Leahy, General Marshall, General Arnold, General Eisenhower and Admiral King. The consensus of opinion was that the bomb should be used.

We were planning an invasion of Japan with the use of 2,000,000 men and the military had estimated the invasion might result in very heavy casualties.

General Marshall said at Potsdam that if the atom bomb worked we would save a quarter of a million American lives and probably save millions of Japanese.

I then agreed to use the atom bomb if Japan did not yield. I had reached a decision after long and careful thought. It was not an easy decision to make. I did not like the weapon. But I had no qualms if in the long run millions of lives could be saved.

Thus the responsibility for the choice of the occasion on which the atom bomb was used was that of Mr. Truman.

Since the decision was taken at Potsdam itself, it seems unlikely that Churchill and Stalin were not consulted, or at least informed. On this point Dr. Alex Wood, in "Two Worlds in Focus" (National Peace Council 1950) states:

During this Conference Stalin was told about the atom bomb. How much he was told is not known.

FACT FINDER.

Golders Green, N.W.

Non-violence and modern war

HALLAM TENNYSON (PN, Aug. 29)

raises a number of pertinent questions which deserve serious consideration.

It is one thing for violent and non-violent adversaries to face one another and pit the sword against the Spirit. It is entirely another matter, however, when the violent and non-violent adversaries will very rarely meet face to face during a full-scale push-button war.

The problem presented by this dilemma is one which demands the attention of every pacifist. I recognise the problem for what it is, but the solution escapes me completely.

We are told of the guided missiles which were launched early in September from an American aircraft carrier. Those who directed this guided missile project have arrogantly announced that it will soon be possible to send an atom-armed guided missile to any part of the world. This just a week after American pacifists were discussing the "social responsibilities of scientists" at the National Conference of the FoR.

I venture to predict that the late Gandhi's modern non-violent solution to resolve contentious issues will be as outmoded tomorrow as St. Aquinas' justification for waging war is today.

In the day of St. Aquinas, it was possible to justify war, provided the rules for a just war were applicable only to the warfare of that day. Those rules and regulations cannot be applied to modern push-button warfare. As each month passes, more destructive push-button weapons make their hideous appearance. And in a few years, it will be impossible to apply the late Gandhi's non-violent solution to resolve contentious issues because technological progress in modern weapons will make this impossible.

Every pacifist ought to be giving utmost consideration to the dilemma which he or she will have to face in the future.

JOSEPH A PRACHAR.

U.S.A.

American's point of view

I DO not believe that the USSR has no motives in her eyes. I think she has, and some sizable ones; but I think the beams in the eyes of the West, especially Great Britain, France and the USA (the great imperialistic nations) are not only far more serious and really so very large and opaque, that the present agony of the world and the future menace is something

for which the West is almost altogether responsible; and whatever faults the USSR may have I do not think any honest person can say that one of them is war-mongering. After all it pays our system to have wars, and wars make it almost impossible for the Soviets to carry out their economic plans.

It seems to me that since all possible means are used to discredit the USSR by imperialist governments and press, that every person and every group and every paper believing in peace should emphasise particularly the fact that the USSR wants peace, emphasise it, reiterate it and call it out to the world; calling it out not only that the paper or the group or the person wants peace, as for instance Peace News, or the Peace Pledge Union, but that they Soviet Union wants peace; and give as many proofs as possible. And if we have any sense of shame left (we haven't much) perhaps we might be ashamed to make war on a people who have suffered so terribly and who stand almost any insult just so as to keep away from war.

ANNA M. GRAVES,

726 Howard Road,
Pikesville, Baltimore, USA.

War on animals

THE great Dr. Schweitzer has said that until we extend the circumference of compassion to include every living creature we shall never have world peace.

A year or so back a vivisector spoke on the BBC's Third Programme of his experiments, and told how he had introduced tape worm into the bowels of mice, which he afterwards treated with Male Fern.

I wrote to this "scientist," telling him that as a former hospital dispenser I knew that Felix Mas (Male Fern) had for generations been regarded as the specific for tape worm. I also told him that having studied nature cure for a short time, I was approached by a woman who was suffering from this complaint, and had found all the doctor's medicine, including Male Fern, useless. On my advice she fasted for two or three days, and the tape worm was completely evacuated.

May I urge the discontinuance of the vivisectors' experiments, which are evidently repeatedly performed, so uselessly, to the great cost of the Government and the man in the street, and last, but by no means least, to the great cost in agony of hundreds of thousands of animals.

This fact was realised by Gandhi, who said that vivisection was the greatest crime of civilisation.

NINA WORLEY.

"Peace Acre," Colborne Rd.,
Guernsey.

(Continued on page six)

Notes for your Diary

As this is a free service, we reserve the right to select for publication notices sent to us. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday morning.
2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Friday, October 24

CAMBRIDGE: 5 p.m. Friends Mtg. Ho; public mtg; Miss Kaplanska on "Six Years in Siberia—and after"; WIL.
LITAM: 7.45 p.m. Sherard Hall (rear of Cong. Church, Court Rd.). Public Mtg. "New Way to Peace"; Victor Yates MP, Annie Pallister, Stuart Morris; PPU.
MANCHESTER: 7.30 p.m. Friends Mtg. Mount St.; public mtg to South Africa, C. Barton; PPU.
PLYMOUTH: 7.30 p.m. Swarthmore, Stanley Plain; public mtg; "What I learned in Russia"; Hugh Faulkner; FoR.

Saturday, October 25

BRISTOL: 2.45 p.m. Friends Mtg. Ho. Conference on Africa; speakers: Penner, Brockway and Mbiyu Koinange; Peace Council.
LAUNTON: 3 p.m. Friends Mtg. Ho. Public mtg; Connie Jones on "Peace"; Peace Council.

Sat. Oct. 25-Sunday, Oct. 26

LEURO: Sat. 4 p.m. The Youth Hostel Cornwell Area. Conference "In Peace" or "In Fear"; Hugh Faulkner, Frank Vibert, Stanley Keeble. FoR.
WESTON-SUPER-MARE: Milford Lodge Hotel. Area Conference. Speaker Jack Macgill. Particulars from Stanley Salter, Birmingham Gdns., Bath. FoR.

Sunday, October 26

LEEDS: 7.30 p.m. City Museum; public mtg; Duke of Bedford on "Common Sense and War"; Peace Committee.
WALTHAMSTOW: 3.7 p.m. 60 Orford St.; Chair: Victor Glasgow; refreshments; LPP.

LONDON, S.W.1: 3 p.m. Denison House, 20 Vauxhall Bridge Rd. Universalist service. Rev. R. Mercer Wilson on "The Unity of Life"; PPU Religious Fellowship.

Monday, October 27

NOTTINGHAM: 7.45 p.m. Friends Mtg. Ho; public mtg; Rev. Clifford Macquire on "Russia through Christian Eyes"; FoR.
STAFFORD: 7.30 p.m. Friends Mtg. Ho; public mtg; Rev. Clifford Macquire on "My Visit to Russia"; FoR.
Chair: Rev. P. Russell Johnson.

Tuesday, October 28

MANSFIELD: 7.15 p.m. Friends Mtg. Ho; public mtg; Rev. Clifford Macquire on "My Visit to Russia"; FoR.
Chair: Rev. P. Russell Johnson.

RENOUANCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

P.P.U. HEADQUARTERS
Dick Sheppard House, Endsleigh St.,
W.C.1

RICHMOND: 8 p.m. Vernon Hall, Vernon Rd.; E. Sheen; Wallace Hancock on the Movement for a Pacifist Church; PPU.
SCARBOROUGH: 7.30 p.m. Public Library; John Key MA on "The Foundations of Peace"; SoF.

Wednesday, October 29

BRISTOL: 7 p.m. Friends Mtg. Ho. Broadweir; Gift Sale; PPU.

Thursday, October 30

BATH: 7.30 p.m. Friends Mtg. Ho; public mtg; Hugh Faulkner on "Talking Peace in Russia"; FoR.
LEYTONSTONE: 8 p.m. Friends Mtg. Ho. Bush Rd.; Clement Dunno on the work of the WEA; PPU.
LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open air mtg; Sybil Morrison and Robert Horniman; PPU.
SWANSEA: 7.30 p.m. Ragged School, Pleasant St.; public mtg; Rev. Clifford Macquire on "Seeing for Myself in Russia"; FoR.

Friday, October 31

NEWPORT: 7.15 p.m. Summerhill Baptist Ch.; public mtg; Rev. Clifford Macquire on "The Church and Peace"; chair: Rev. D. R. Griffiths; FoR.

LONDON, W.C.1: Conway Hall, Red Lion Sq.; Peace News Birthday and Dick Sheppard Anniversary; 6.30: Social and refreshments (2s. 6d.); 7.30: Speeches by Humphrey Moore, Allen Skinner and Vera Brittain; excerpts from Shakespeare by Ann Casson and Douglas Campbell; piano recital by Frank Merriack; film shorts of Dick Sheppard and George Lansbury; adm. 1s.; PPU.

Saturday, November 1

LEEDS: Carlton Hill Mtg. Ho. Woodhouse Lane; 2.30 p.m. PPU Yorkshire Area QM; 5.30 tea (1s. 6d.); 6.30 p.m. CO Rally Victor Yates MP on "Which Way to Peace?"; 7.30 one-act play "Youth Hostel" presented by PPU Drama Group.

PINNER: 3.5.30 p.m. Friends Mtg. Ho. Rayners La; mtg. for young people (15-25); 7.30 Tea; 7.30 public mtg; Rev. Clifford Macquire on "Seeing for Myself in Moscow"; FoR.

RUGBY: Friends Mtg. Ho. Regent Pl.; 3 p.m. public mtg; Hugh Faulkner on "A Christian Talks Peace in Moscow"; 5 p.m. members' mtg; Hugh Faulkner on "Our Responsibility and Immediate Task"; FoR.
UXBRIDGE: Friends Mtg. Ho. Belmont Rd.; Mary Pick on "The United World Party"; CO Fellowship.

Sat. Nov. 1-Sun., Nov. 2

DAWLISH: Fairfield Guest House. PPU Area Conference on "War? We say no! Our task in 1952." Speakers: Rev. Douglas Wollen, Frank Vibert and Alan Mister. Charge (Sat. tea to Monday breakfast) 27s. 6d. Bookings (with 5s. deposit) to Kathleen Jackson, Oakleigh School, Newton St. Cyres, Exeter.

Sunday, November 2

CAMBRIDGE: 8.30 p.m. Trinity Lecture Room; The Heretics invite FoR members to their meeting when Prof. C. A. Coulson will speak on Christian Pacifism and Power Politics.

Monday, November 3

CAMBRIDGE: 8.15 p.m. Friends Mtg. Ho; open mtg; Rev. Clifford Macquire on "My Visit to Russia"; FoR.
NEWCASTLE-ON-TYNE: 8 p.m. News Theatre; public mtg; Rev. Dr. Charles E. Raven on "Christ and Peace"; FoR.

WOLVERHAMPTON: 7.30 p.m. Central Library, Snow Hill; public mtg; Archdeacon Hartill on "Communism, War and Christianity"; Peace Council.

Tuesday, November 4

LONDON, W.C.1: 6.30 p.m. Friends Mtg. Ho. Euston Rd.; Hugh Faulkner and Margaret Harvey on their visit to the Soviet Union; FoR.
SCARBOROUGH: 7.30 p.m. Public Library; Paul Cadbury CBE on "The Soviet Union and the West"; SoF.

Thursday, November 6

HORSHAM: 7.30 p.m. Town Hall; Hugh Faulkner on "Talking Peace in Moscow"; FoR.
LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open air mtg; Sybil Morrison and Robert Horniman; PPU.

LEYTONSTONE: 8 p.m. Friends Mtg. Ho. Bush Rd. Mr. J. Leonard on The Prospect of the Future; PPU.
PECKHAM: 7.30 p.m. Friends Mtg. Ho. Highshore Rd.; public mtg. for racial equality; South African speakers; PPU.

Friday, November 7

BIRMINGHAM: 7 p.m. Midland Institute, Paradise St.; Public Mtg.; "Britain—Bridge or Battlefield?"; Victor Yates MP and Stuart Morris; PPU.

LINCOLN: 7.45 p.m. Friends Mtg. Ho. Beaumont Fee; David M. Jones, National Secretary, FSU, on "Problem Families and the Work of the FSU"; FoR and IVSP.
LONDON, W.C.2: 1.30 p.m. St. Martin-in-the-Fields; Intercession Service for Peace; The Rev. E. W. Dawe; APF, FoR, PPU.

ST. ALBANS: 8 p.m. Friends Mtg. Ho. Upper Lattimore Rd.; Canon L. J. Collins on "The Road to Peace"; FoR.

SAFFRON WALDEN: 7.30 p.m. Friends Mtg. Ho; public mtg; Rev. Dr. C. E. Raven on "Christianity and the World Situation"; FoR.

SOUTHAMPTON: 7.30 p.m. Friends Mtg. Ho; public mtg; Hugh Faulkner on "Seeing for Myself in Russia"; FoR.

Sat. Nov. 8-Sun. Nov. 9

BIRMINGHAM: FoR Youth Conference at Barnes Close, arranged by Birmingham Youth Committee. Details from Miss Margaret Neal, 23 Howard Rd., Kings Heath, Birmingham 14.

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